The Bombay Guardian.

PUBLISHED EVERY SATURDAY MORNING.

VOL. XXIX. New Series.—No 29. SATURDAY, JULY 21, 1883.

Rs. 6 per annum in advance with Indian postage Rs. 7-10.
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INTERNATIONAL BIBLE STUDY.

July 22nd 1883.——Acts IX. 19 31.
For Comment see last *Guardian.*
July 29th, 1883.——Acts IX. 32-43.

We have here mention of some incidents that occurred in one of Peter's missionary tours. There was a lull, a respite, a breathing time for the churches. The persecution conducted by Saul of Tarsus had signally collapsed, and no one felt inclined to take up the vocation laid down by him. Peter came to Lydda where there were some saints. This is the name by which Christians were then known. We can easily understand how there should come a time when Christians would find it convenient to drop that appellative. That name committed them to a life of unswerving sanctity, and challenged the world to see this holiness in them.

"And there he found a certain man named Æneas, who had kept his bed eight years, and was sick of the palsy." 33. We are not told whether this man was a believer or not. He was apparently not one of the saints whom Peter had come to visit. He had been bed-ridden many years, and his case was well-known to the people of the place. Hearing that this eminent leader of the followers of Jesus had come, and knowing something of the miracles wrought by him in Jerusalem, he probably had faith that through him he might receive healing. We are not told that any application had been made to Peter, either directly or indirectly, to heal him, but we can hardly doubt that there was. At all events, Peter finds himself in the presence of this paralytic, and being assured in his mind that it is the pleasure of Christ to heal him, he says to him, "Æneas, Jesus Christ maketh thee whole: arise and make thy bed." The power of Christ accompanied the word of his servant, and the bed-ridden man was made whole. This miracle had large results: *all* that dwelt in Lydda and Sharon *saw him and turned to the Lord.* Not only did this miracle suffice to carry conviction of the Messiahship of Jesus to the people of that place, but in the neighbouring town of Sharon it led to a general reception of the Saviour. The theory of the Pharisees and elders that such miracles were wrought by Satanic agency, was scouted by these simple-minded people who had had sufficient acquaintance with the little flock of believers at Lydda to know that they were not in league with the powers of darkness. The miracle wrought showed all thoughtful persons that the same Jesus who had wrought such miracles of healing throughout Judea, had really ascended up on high and was God over all, mighty to save. Infinite wisdom saw that the minds of men, shackled as they were by sin and prejudice and deference to others, could not be won for the truth by argument, and that what was necessary to secure a pathway for the Gospel among them, was the demonstration afforded by unequivocal displays of a supernatural kind.

Joppa was not far off. There were saints there too, and one of them named Tabitha was "a woman full of good works and of alms deads which she did." The grace of God that bringeth salvation led her to devote herself to the alleviation of the wants of others. She took ill and died. It was a great loss, and keenly felt by all; but what could the people of God do but bow to the will of the Most High? Was it not the part of true piety to acquiesce in this trying dispensation, and say, It is the Lord; let him do what seemeth him good? These Christians of Joppa, saints, took a different view of the matter. They said, Jesus came to destroy the works of the devil, to destroy him who hath the power of death; He that is with us is mightier than all that are against us; it is a great advantage to the adversary to remove a woman of such an influence; but Christ gave his servants power even to raise the dead; it will be time enough to acquiesce in the will of God when we know that it is his will absolutely to remove our sister. Their faith was strengthened by the report of the recent miracle at Lydda; so what do they but immediately despatch a couple of messengers to Peter, urging him to come at once?

He came at once. In a single verse the whole scene is brought before us. The dead body; the widows weeping, and some of them pointing to the pile of garments made by her for the use of the poor and needy. Peter puts them all out, and kneeling down, poured out his heart in prayer to God for her restoration to life.

If Peter had some of the boasted light of the 19th century, he would have said to these weeping women, "God is not dependent upon this or that worker for the prosecution of his work. It is a small matter for God to raise up some other loving philanthropist to carry on the interrupted labours of our Sister. He makes no mistake, Let us bow beneath his mighty hand and kiss the rod that smites us." But Peter did not find fault with them for having entertained the hope of recovering this kind lady even from the jaws of death. He knew that many things occur in the providence of God *to test the faith* of his people. He remembered the daughter of Jairus, the son of the widow, and Lazarus. He remembered that Christ's resurrection is the pledge of our own. He knew that this is the victory which overcometh the world, even our faith. What this world wants above all things is—demonstration of the fact that faith brings in the recreation of all things.

He says to the dead woman, Tabitha, arise. She arose, and he then called the saints and widows and presented her alive The sacred annalist leaves us to conjecture the glad bewilderment of these sisters of charity. The event became known throughout Joppa and the result was that many believed in the Lord.

WEEKLY REVIEW.

—Speaking of the death of an officer in high civil employ, a Madras paper says that he died of a broken heart because he had been called upon by Government to give an account of his stewardship. "He never held up his head after the receipt of a G. O. appointing a Commission to investigate charges against his conduct and efficiency." The charges were of a trumpery kind and were proved groundless, but Col. D. drooped more and more. Of course it is very trying for an upright man to be accused of unfaithfulness; but in a world like this where the best of men have no guarantee that they will not be stigmatized some day, it seems a pity that men should allow themselves to be wrecked by a summons to submit their accounts. It does not seem to us that this is the true manliness. One in whom is the *mens conscia recti* should rejoice that his affairs are such as can stand investigation. He will have a higher aim than merely to stand well with man, who is purblind; he will study to stand well with the Omniscient searcher of hearts. We shall all of us have to give an account of our stewardship before many days, and it is not well to cherish an over sensitiveness with regard to this matter. It is not well to make an idol of the earthly ruler, so that we wilt and wither away when he doubts our integrity; but realizing our accountability to the One that is over all, let us have our books in readiness for any investigation that may be ordered, and exhibit a cheerful manliness in the presence of frowns and averted glances. A trial means a test; and happy is the man who is ready for all the varied tests to which he is subjected.

—Some of the members of the Young Men's Christian Association in Bombay have a rather exalted idea of the excellence of this particular body, if we may draw this inference from language used by one of them in writing to a Bombay paper lately in which he said it was the best Y. M. C. A., to be found East of London. Comparisons are odious; they are at least uncalled for. The *Indian Witness* has thought it necessary to bring down the self-complacency of the members of the Bombay Y. M. C. A. As we ourselves are (and have been from the beginning) connected with this body, we accept of our own portion of the humiliation. Our contemporary thinks it not worthy to be called a Y. M. C. A., for the reason that in the coffee-room instituted specially for sailors and soldiers, tobacco is sold and may even be smoked. The argument that if this were not allowed, many would go to saloons and grog-shops, "carried a little further," says the *Indian Witness,* "leads to the keeping of a bar in a Sailor's Home; and a little further still to the Contagious Diseases Act." It may be that

ASIATICSOCIETY MUMBAI

our logic is at fault but we are not able to follow our contemporary in this reasoning. Here is a coffee-shop established specially for the purpose of inducing those who are accustomed to frequent bars, saloons and grog-shops, to come instead to a cheerful and pleasant place where they may get tea, coffee and other innocuous beverages, and Jack is not excluded because he wants to smoke his pipe. Perhaps he may some day come to see that he is better without smoking, but it will not help him to get there to put smoking and the drinking of spirituous liquor on the same footing. We believe that people do harm to the cause of temperance who treat these things as on at all the same level. They do not at all stand on the same level. The writer of this was an inveterate smoker for many years, caring more for it than for his meals; when converted he left it off, not because he was sensible that it had done him harm, physically or morally, but because he would not be the slave of any habit. He has always discountenanced the habit in Christians, because he thinks it interferes more or less with their freedom, costs money that might be better bestowed and is otherwise objectionable. Yet he has never felt like condemning the use as in all cases a sin. Our Calcutta contemporary remembers doubtless that Benjamin Abbott was a man wonderfully used of God not only in rescuing sinners but in leading Christians into a higher life, and yet continued to smoke, and when absent once from an Annual Conference was sought for and found in a kitchen smoking his pipe. We do not fancy the habit; we dislike it; we deprecate it; it seems to us a great pity that any minister should smoke; but we cannot treat it as at all on the same level with the use of intoxicants, nor can we join our contemporary in the use of such language as this;—

"It is an outrage on the Christian public to open a paltry coffee-shop in Bombay and arrogate to it a title which belongs to the great London institution which would as soon set up the common gallows in its hall as allow tobacco to be sold there."

—A CORRESPONDENT at Hurda says; "Bro. J. S. Stone of Calcutta wrote us that he intended visiting us this week in the interests of the *Indian Witness*. He came yesterday. He told us he succeeded in getting 20 subscribers in Jabalpoor and 8 in Harda." We are very glad that people are taking the *Indian Witness* for it contains much that is fitted to be profitable. And if the readers of the *Bombay Guardian* think they can be helped more by the *Indian Witness*, we do not at all object to their making the change. When we became sole editor of the *Bombay Guardian* in 1854 we looked upon it as a trust in Providence, and have never been willing to resort to any other mode of increasing its circulation than that of trying to make each member as good as possible. It has been a mystery to us how it has kept afloat so many years, conscious as we are that there is so much in our way of viewing things, that differs from the common way.

—CAPTAIN Tennent, a gentlemen well-known and much liked in Bombay, went home lately and died soon after reaching England. A private letter written by him a few days before his death has been published here, and we notice it because it illustrates the bias exercised by our desires upon our judgment. He went to see Surgeon-Genl. Hunter the first thing, who told him that his heart was wrong. He thought this was all humbug, and Sir Wm. Jenner was called in who took a worse view and said enlarged liver had forced the heart out of place and that it had been coming on for six years. He says, "I don't quite believe all the doctors say. I will get all right soon. All I want is rest."—The wish is father to the thought. We persuade ourselves that what we desire is the thing that is likely to be. There is another disorder of the heart that is very common and very delusive. The Bible tells men about it, and they will not believe it. They cannot bring themselves to believe that matters are so very wrong with them, and so they make light of the authority of Scripture. Nelson, in his work on the Cause and Cure of Infidelity, shows plainly that the source of almost all the scepticism in Christendom is the perverted and self-justifying heart of man. But let God be true though every man a liar. The divine Physician makes no mistake in his diagnosis of man.

—How little the Bible has to do with the religion of some, is shown by the word incest which the *Saturday Review* and the *Indian Churchman* apply to the marrying of a deceased wife's sister. How much more zealous some are for a tradition than Christians even are for the plain teachings of the book. The Bishop of Petersborough in this connection quotes the words of John the Baptist, "It is not lawful for they to have her." But in this case the woman's first husband was living. Had he died, childless, the Jewish law would have required the brother to marry the widow.

—A grand reception to Baboo Surendra Nath, has been accorded by the students and teachers of the Free Church Institution, Colcutta. The hall was decorated with flowers and flags, and amid deafening cheers garlands were hung about the neck of the Baboo who has spent two months in prison for his defamation of Mr. Norris. The Rev. Mr. Robertson, Principal of the College, was present with his wife and children and garlands were hung upon his neck and that of Mrs. R. Addresses to the hero of the hour were made in Sanscrit and English, and Mr. Robertson gave expression to his feelings of unabated respect and confidence in Surendra Nath, quite taking captive the hearts of the students who seemed to regard him as Dr. Duff *redivivus*. In reply Mr. Surendra Nath said;

He rejoiced to find that he had not lost the confidence and the sympathy of such a worthy staff of Professors of this great College headed by so worthy a man as Rev. Mr. Robertson, and that when he found such worthy men who represent in every respect the people of the "inviolate island of the sage and the free" sympathising with him, the present race question seemed to him to be a phantom and a dream.

—WE can well understand that missionaries in Calcutta should disapprove of the class feeling that has been exhibited by many Europeans there, but we do not see why they should join in treating Mr. Surendra Nath as a hero and a martyr. We cannot approve of his denunciations of Mr. Norris, or of his professed zeal for Hindoo idolatry. We should think it desirable that the Native malcontents of Bengal had a leader with a few more grains of discretion in his composition. He appears however to be learning; his speech on Tuesday, as telegraphed by a contemporary, shows more moderation. Having been asked 'where are your cohorts,' he assures the Indian Association reformers that within ten years they shall have "cohorts" of enlightened men to support them. He says their aim is to have India placed on the same footing as the Colonial possessions of the Crown, having the complete management of their own affairs subject to the protectorate of England.

—WE are favoured with the following from Major Tucker, now on his way to the North of India:

"The work at Madras is most encouraging and has cheered me amazingly. Had also a good time with dear Bros. Carter and Jeffries at Chadarghat and Secunderabad. They and Bros. Ward, Davis, Blewitt and others whom you know were most affectionate. Collections at Madras Rs. 700 and at Hyderabad 400, have relieved us greatly. Are now bound to Mussoorie and Dhurmshala. Pray for us."

—WE are delighted to get the rising generation of India into our schools and make them acquainted with Western Science. One of the principal studies assigned them is English history, and they are called upon to take particular note of the fact that the general progress of the country has been coincident with the struggles of the people for liberty. At first English history tells of the struggles of the barons with the king, and afterwards of the contests of the people with the nobility and with the king. Those who led the people in these struggles are the subjects of the most eloquent panegyries; all other glory pales before theirs. We seek to introduce the young men of this country to the treasures of English undefiled, and they then find that literary apotheosis waits upon those who led the way in securing the national independence of England. When they come to America they find there too that national greatness is indissolubly allied with national independence, and their attention is drawn to the magnificent results that have sprung from the determination of the weak colonies not to be taxed where they were not represented. We take the greatest pains to show them that we have little respect for a people that are willing to abide under the domination of a foreign power. We do all this at great expense, and place men like Professor Wordsworth at the head of the Government College to emphasize the teaching. This is the mental and moral pabulum that we give to the representative young men of India, these whom we are raising up to mould and direct the public sentiment of the country. Having done this are we such fools as to imagine they will content themselves with admiring the greatness of England or America thus achieved, without any thought of the application of the same principles to this country? The legitimate and inevitable result of this education is to make the subjects of it feel that it is a great reproach to them to be under the dominion of a foreign nation, and to cast about them for the purpose of emancipating their country. The Europeans in Calcutta have shown an extraordinary amount of resentment because the educated Bengallees have taken up a recalcitrant attitude; but we cannot imagine how they could expect young Bengal to feed upon the mental pabulum given them in Government schools, and remain blindly subservient to the powers that be. We ourselves do not believe that it would be of any advantage to

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on 28 February, 2020

the country to be quit of the English. They have done inestimable good to the country, and may yet be of immense benefit to it and we should be sorry, for the sake of India, to see the reigning power brought into jeopardy; but it is just as well that we should not shut our eyes to the cause and the effect mentioned above.

—The Mildmay Conference at the end of last month was as usual very largely attended. Among those who took part in the meetings we find the following names: Revs. C. A. Fox, W. Haslam, J. Wilkinson, M. Gibson, Mr. Barnes, Andrew Bonar, H. Friedlander, C. Skrine, Theo. Monod, T. Graham, J. Hudson Taylor, N. McNeile, H. Grattan Guinness, Evan Hopkins, A. R. Fausset, &c., Archdeacon Philpotts, Prebendary Wilson; Messrs. S. A. Blackwood, R. C. Morgan, J. E. Mathieson, Russell Hurditch, Eugene Stock, Henry Varley; Earl of Cavan; and others. The Jewish Question was of course discussed, the topic being "Jewish restoration a Christian duty." We do not see this as our English brethren do. It is a Christian duty to seek the restoration of Jews to the Messiah; in fact, a Jew who does not receive the Messiah, the Anointed of God, is not a Jew and has no promise. When they come to Christ they are where God would have them to be, though if they choose to reside in Palestine, there can be no objection. But as for their former position it is happily for ever unattainable; for that would involve putting the rest of the world back into heathenism, that they might be the one favoured nation. To us, it is a wonder of wonders, how these things are hid from so many Christians who take a special interest in the Jews. But this was only one of many subjects discussed at the Conference. One of the subjects was Union with Christ the ground of security. Another, the Secret of Power. The subject of Missions was repeatedly up. The reponsibility of England for the Opium Traffic was considered.

Mr. J. E. Mathieson said it was gratifying to state that two ladies had generously contributed to pay off a mortgage resting on a part of the property by a giving a sum of 2,000*l*. The gift of the new hospital outside was the gift of one who was present this morning, and through the kindness of another lady they had now a convalescent home at Barnet. He thought they ought not to pass over in silence these generous gifts.

—In the last Report of the C. M. S. in Western India, the Rev. R. Squires expresses his firm conviction

"That the present system of *compulsory* religious instruction in Mission Schools ought to be abandoned, and this not merely as a matter of policy, but mainly on religious and conscientious grounds. If the same methods were adopted towards our own children we should at once perceive the injustice involved in them."

As we said last January we fail to see how the system can be called compulsory. There is no compulsion upon parents to send their children to Mission-Schools. There are not only Government schools, but a number of private schools available for them. They are distinctly told that their children, if sent to Mission Schools, shall be taught the truths of Christianity. If the supposition of Mr. Squires were carried out, the case would be this: the schools would be under the direction of non-Christians, the candidates for instruction would be Christians. But this would not be a parallel case unless you extend the supposition so that the non-Christians should be under a sacred obligation to make their religion known to every creature, and the Christian students, while learning it, as they do the religion of the Ancient Greeks and Romans, be left perfectly free as regards accepting it.

—It is expected that some well-known evangelist perhaps the Rev. Mr. Aitken, will come out to India in the coming cold season to preach the Gospel especially in the churches of the Establishment and in public halls. It is also stated that the venerable Mr. Geo. Muller and his wife will visit India this coming season.

NOTICES OF BOOKS AND REPORTS.

"The proposed Political, Legal and Social Reforms under Moslem Rule, by Moulavi Cheragh Ali." This is a handsome volume of 183 pp. printed at the Ed. Society's Press. It is dedicated to Abd-ul-Hameed Khan, the Sultan of Turkey, and is likely to be acceptable to him, at all events. The author tells us that it is a great mistake to suppose that the Koran favours intolerance. It preaches "complete toleration and perfect liberty of religion and worship to the professors of opposing creeds." "The wars of Mohammed were purely of a defensive nature." In fact, from the account here given, Mahomedism is a perfect system, and only needs to be recovered from the corruption of the ages Those Mahomedan writers who represent it as intolerant and exacting, are fanatics. It would be a good thing if this author could get them to accept of his conception of the matter. It is probable that they would say unto him, "You have become corrupted by your communications with Christians, and in your zeal to commend Islam to these infidels you have modified it and changed it." This book seems to have been elicited by an article in the *Contemporary Review* for August, 1881, by the Rev. Malcolm MacColl, setting forth that all Mussulman states are branches of a cosmopolitan theocracy, bound by one common code of unchangeable rules, civil and religious; and consequently that reform, in the European sense, is impossible. Mr. MacColl appears to have had in view the facts which have been for many years forcing themselves upon the attention of Western Europe, as to the way in which Turkey is governed. The Moulavi who denies Mr. M.'s positions, bases his opposition on the Koran as he understands it. Facts are stubborn things, and they who undertake to show that Mahomedism does not favour extreme severity towards unbelievers, have a somewhat Herculean task before them. The Moolavi says the Koran no where requires that a man who renounces Islam must be put to death, and that the common Law which requires it is not unalterable. If he can persuade Mahomedan rulers of this and induce them to do away with that requirement, he will confer a favour upon society. Mr. MacColl says that Mohamedism carries in its bosom three incurable vices, 1. the degradation of woman and the institution of slavery; 2, the imprisonment of the human intellect by the Koran; 3, the penalty of death for forsaking Islam. The Moulavi undertakes to show that in all these matters Mahomedism is irreproachable, and that the reproaches belong rather to Christianity. We cannot undertake to follow this partisan through all his reasonings. We give one specimen. The Moulavi finds the virtual abolition of polygamy in the Koran! He finds it in this verse: "Certainly you have not in your power to treat your wives with equal justice even though you fain would do so." So polygamy is vortually abolished among Mussulmans. Missionaries and others will be interested in the work It is written in excellent English.

We may mention in this connection that the well-known Orientalist, Sir William Muir, has lately written a work on Islam which has been published by the Religious Tract Society. From an extended notice in the *Record* we take the following:

Islam as it exists at present, or as the Moslems understand it, is not spared by Sir W. Muir, and censures such as the following are passed on it:—"Hardened now and inelastic, it can neither adapt itself, nor yet shape its votaries, nor even suffer them to shape themselves, to the varying circumstances, the wants, and developments of mankind." This is illustrated by the institutions of the annual pilgrimage to Mecca and the fast of Ramazan. But the real cause of the semi-barbarism and uncivilized depression of the Mussulman nations is found in the relations established by the Coran between the sexes, especially as regards polygamy, divorce, servile concubinage, and the use of the veil. These things are so truthfully described, and their contrast to Christian morality so faithfully exposed, that everyone must see that they form so many elements of Moslem decadence, and constitute a heavy charge against Islam.

The *Indian Evangelical Review* for July contains the following articles: I. Commission to the 70 Disciples, how far now applicable: Rev. J. Allen.—II. Female Education in the Native Church: by a Native Missionary.—III. Self-support and self-propagation in the Native Churches: Rev. R. V. Modak.—IV. Tour in the Khasi Hills: Rev. J. J. Jones.—V. Holy Matrimony, from the Hindoo Stand-point: by the Editor.—VI. The progressive Samaj: R. C. Bose Esq.—VII. Union Christians in India: Rev. J. M'Laurin. VIII. Notices of Books. IX. Notes and Intelligence. The writer of the first article thinks that "the cause of Christ spreads in India in spite of the stipend system, not by means of it. It is an exotic; foreign to the genius of the people, introduced by and dependent on foreign support, and must vanish with the foreigners who now support it." We must defer a fuller notice. We may just mention that among the Notes is a history of the "Idol and Contempt Case," rather severely condemning Judge Norris for his sentence on Babu Surendra Nath.

We are requested to intimate that the *Christian College Magazine*, mentioned in our last, may be obtained at the Bombay Tract & Book Society's Depot.

The *Bengal Magazine*, edited by the Rev. Lal Behari Day, has ceased to appear. We have often found interesting and valuable matter in this, exhibiting the ideas and ways of the Natives of Bengal.

The belief in design is a necessary consequence of the laws of thought acting on the phenomena of perception.—Prof. Clerk Maxwell, *Life*, p. 225.

ASIATIC SOCIETY

The Bombay Guardian.

SATURDAY, JULY 21, 1883.

REPLY TO A SKEPTIC.

We have received a letter signed "Sceptic" which being unauthenticated, our rule would require us to disregard, but which as an exception we print, as the writer appears to be really desirous of coming to a knowledge of the truth. For the sake of convenience we print the letter here.

One who longs for the Christian's faith and the joy and peace that spring therefrom, would feel grateful to the Editor of the B. G. for a few words of counsel as to the best means of obtaining the blessing. If Faith were obtainable by an exercise of the will, the writer would long ago have been in the enjoyment of peace in believing: if he could by an effort of his will appropriate the precious truths of the Bible he would not now be miserable in doubting. But in spite of his endeavours to believe he finds it necessary to confess his inability to do so. To enumerate all the grounds on which his doubts rest, would be to engage in a task involving a trial of the editor's patience as well as a loss of his time. It will be sufficient on this occasion to mention one or two. One is the apparently mythical character of some of the incidents related in the Bible as for example the story of the Fall, of the translation of Enoch, of Jonah and the whale, of the interruption of Nature's law at the command of Joshua, of the miracles performed by Jesus and his disciples when considered with the utter impotence of his disciples of the present day to whom descends the promise "greater works than these (viz. those performed by Christ) shall he do," &c. A second reason is the apparent futility of prayer when considered in connection with promises such as "If ye shall ask anything in my name, I will do it:" also see Matt. vii. 7-11 xxi, 2. Mark xi. 24, John xv. 7, 16 and numerous other parallel passages. Thirdly, the inconsistency of Christians is a stumbling block to the writer for he cannot understand how any one really believing that he has treasures stored up in heaven could be so keen in the pursuit of the wealth, the fame and honors of this world, or how they could, believing in the common brotherhood of men, harbour such feelings as envy, pride and even hate. The writer feels that if he really believed all that Xtians say they do, earthly things would lose all attraction for him; in his pursuit of the substance he could not afford to cast a thought on shadows, but would count all earthly things "as dung for the excellency of the knowledge of Christ Jesus." The Christians here referred to are not those who are so in name only, but those who profess to have received the blessing of sanctification and are Church members. If ministers believe in what they preach, if they sincerely hold the doctrine of the eternity of punishment, and realised even in part the bliss of Heaven, could they be indifferent to the condition of sinners? These and many other considerations act as barriers to the acceptance by the writer of the doctrines of the Christian's bible. He feels it impossible by the exercise of his reasoning powers to obtain the Faith necessary for salvation, and he is persuaded that if he is to have this blessing, the power to believe must be the result of the operation of the Holy Spirit and entirely independent of his will. The advice given him will probably be that he is to pray for this gift of God, but must not prayer be the outcome as well as condition of Faith and must it not follow rather than precede Faith? Whatsoever is not of faith is sin, and how then could he pray acceptably or how could anything he could do find favor with God? The writer has for some time been in a state of unrest, and this has led him to enquire into the various systems of religion. The result is that he has been most favorably impressed with Christianity; its laws are pure and above all other religious it fits men to live as well as to die. He begs to have the Christian's hope so that living the Christian's life he may die the Christian's death in the sure and certain hope of a joyful resurrection. If the Editor will tell him in the next issue of his paper how his desire may be fulfilled he will be very grateful.

SCEPTIC.

Accepting as correct our correspondent's statement of his own views, we are not much surprised that he should be in darkness and continue therein. God will not be found of those who dictate to him how he shall reveal himself, and who have so much confidence in their own judgment as to settle before hand just the methods by which he shall make himself known. The faith by which we enter into harmonious relations with God, is of the nature of confidence: confidence in his wisdom, justice, truth and goodness; but this confidence implies the abandonment of confidence in our own wisdom, truth and goodness. But "Skeptic" has more confidence in his own ideas than in those of God, and regards the utterances of God and the manifestations of his power mentioned in the Bible as mythical. A mutineer who comes at length to see that he is in a wrong position, and hears that an amnesty is proclaimed to those who take the oath of allegiance, writes the sovereign a letter announcing that if the latter will do away with a number of laws, remove certain judges and other officers and modify the constitution of the country, he will submit. Is it likely that the sovereign will accede? Is it the part of a vagabond child to say to a gentleman who proposes to adopt him, I will be your child if you consent before giving me an order to explain to me the reasons why you give such order? Surely not. Yet there are thousands of persons to-day, whose reasons have betrayed them into innumerable blunders, who yet do not hesitate to accept the decision of their reasons in matters pertaining to God, without any thing beyond the most superficial consideration of those matters.

"Skeptic" specifies a number of things found in the Bible which he considers mythical. He considers them mythical, we consider them true; why this difference in his estimate and ours? We once were skeptical and regarded these things as unworthy of credence; afterwards we found that the fault was not in them but in ourselves. We found that a life of rebellion against God had not at all fitted us to sit in judgment on the things of God. In order to learn we must become disciples; but this we cannot be if we are puffed up with the idea of our own ability to sit in judgment on the ways of God.

Our correspondent speaks of the account of man's fall as mythical. Why? Is it not reasonable and even necessary to believe that God made man upright, endowing him with free agency that he might voluntarily and not compulsorily do what God required? Who can deny that man has fallen? He was doubtless tempted before he fell; there must have been a tempter. Does Skeptic think it strange that such great issues should be made to hang on such a small matter as the eating of fruit? The one question is, was it a suitable test? did it answer the purpose of testing the fidelity of Adam and Eve? The more trifling the thing, the better would it serve the purpose of a test. A positive rather a moral precept was necessary; for moral precepts may be kept from various motives without at all proving our loyalty to God. The translation of Enoch was well fitted to help men to understand that there is another and a better world for those who please God. Men are slow of heart to perceive this, and nothing would tend so much to convince them of the fact as one or two such events in the history of the world. God delivered a drowning man by preparing a fish in whose belly he remained three days. It was an event altogether out of the common run, and this makes it appear to some absurd. God might have secured the preservation of Jonah in some other way that would have seemed more *proper* to us; but then he did not consult us. "With whom took he counsel?" The effect upon Jonah was just that which God designed to bring about, and it is not at all certain that if we had chosen the means that that end would have been secured. The story of Jonah, while veritable history, was also typical. New Testament events were prefigured by it. It was a strange thing that a Jewish prophet should be sent to a great Gentile capital to tell them of judgment and bring them to repentance; this was a prefiguration of what should take place under the Gospel. The offering up of Jonah to save the lives of the shipmen, his remaining three days in the region of the dead, as it were, and coming forth full of evangelistic zeal all this was prefigurative Thus we might go on, with the series of objections adduced, and show that a careful enquiry frees them from the appearance of irrationality. But all this has been done by others and well done, and their writings are easily obtained. If our correspondent is a candid person he will see that it is most unreasonable in him to insist upon understanding the reasons for all the strange things in the Bible, and that it is quite possible that a deeper study will show them all to be perfectly suited to the end that God had in view in giving us a revelation.

Our correspondent has given a good deal of attention to the failings and inconsistencies of Christians. We cannot guarantee that he will be without the opportunity of making such observations; but his time might be better bestowed. A great many barnacles attach themselves to the bottom of a noble vessel that comes steaming into our harbour, but this does not prove that she has not a valuable cargo on board. We do not judge of an army by the sutlers and hangers on. The parable of the sower, and that of the wheat and tares show that many have to do with Christianity who are not in Christ.

Why do not Christians now-a-days work miracles? Why are they not more in earnest? Why are they not more under the power of the truths they profess to accept? How can a man pray who has not faith? These questions we hope to find time to answer next week. Meanwhile we recommend Skeptic not to try to find something to cavil at in our remarks; the cavilling spirit will always find the food it seeks. Let him try to profit by what we have written, putting his foot down wherever he finds footing; and not allow the spirit of incredulity to befool him with endless questionings.

THE SEEMING OR THE TRUE?

MEN seek to get on harmoniously with other men, by making such abatement from the claims which self-interest advances, as will be likely to disarm opposition. Society is just a set of compromises. What I would like is just what my neighbour would like; so I grasp at only a part; he on his side does the same thing, so we get on comfortably together. In other words we find that we can obtain most when, instead of seeking our own interests exclusively, we study also those of our neighbour. There is in each heart the desire to obtain the utmost possible for itself, whatever becomes of the interests of others; but experience and observation show us that too much self assertion will evoke jealousy and wrath and opposition, and we shrink from a life of perpetual conflict, and agree to recognize the claims of our neighbours. This is not the renunciation of selfishness, but simply the adoption of a more refined policy for the purpose of more effectually securing the utmost available amount of advantage. In a crude condition of society the Ishmaelite rule obtains, every man against his neighbour, my *self* against all other *selves*. But in what we call a civilized state of society, compromises obtain; the interests of others are considered that we may secure our own with the least amount of trouble. So we have courtesy, and the reciprocity of kindly acts, and the result is a measure of harmony and peace far more pleasing to contemplate than the Ishmaelite state of society. And men get to think a great deal better of themselves than they otherwise would, and persuade themselves that they have the virtues of which they have the semblance. A man flatters himself that he is generous because he lends to his neighbour in a time of need; but what really influences him is the idea that he may be in pecuniary straits some day, when he may expect that his neighbour will accommodate him with a loan; or he has the idea that his credit among men will be improved by it. Every man's good opinion helps, and is therefore worth seeking. All this tends to oil the wheels of life and help us smoothly forward, and is in many respects a vast improvement upon the cruder form of society. But Christ has shown us that it is not the genuine thing; we have missed the true principle altogether; we are contenting ourselves with semblances and shows instead of the reality. The true principle is expressed in the words, "This is my commandment that ye love one another as I have loved you." The love divine that dwelt in Christ, and is imparted by him to the believer, abandons the care of self to God and uses all the powers of the individual to promote the welfare of others, whether they reciprocate the service or not; often indeed in the face of their deepest hostility.

In ordinary society there is the implied compact, 'the civility I show you you must show me.' Civility quits the field when incivility appears. There must be corresponding points of contact, for men to come together and adhere. So we find society *en gros* divided into cliques and circles determined by mutual affinities. Still, there is every where much that is delusive in the professed friendship. Men are first and foremost solicitous about their own feelings, their own dignity, their own ease, their own profit, and wherein they study those of others it is for the sake of reciprocity. In a time of danger these social compacts are forgotten, and self-comes to the front as stalwart and exacting as ever. The perfection of this kind of civilization can only be the perfection of *sham*, of disguised utilitarianism. One of the worst things about is that men come to fancy that they really have the virtues of which they have so laboriously cultivated the similitude.

The Lord Jesus will have nothing to do with the cultivation of these pseudo-virtues. His aim is not to please men, but God, and to help men by pleasing God. In him heavenly love is incarnate and goes to and fro among men, blessing them, toiling and suffering for them, long before they have the slightest appreciation of his work or of his character. And when he gathers disciples to himself, it is that they may share with him the obligation to show the love of God to unloving men. The disciples were unattractive enough, and after having seen the unselfishness of Christ for years, still abode in their selfishness. The very night when he spoke the words quoted, the apostles were disputing with each other who should be be greatest in the kingdom of the Messiah. How natural it would have been for one of us to use sharp words, to cast off patience and overwhelm them with upbraiding for their miserable self-seeking. But having loved his own who were in the world (still too much in it) he loved them unto the end, (their complete deliverance from it.) That cannot be called a moral system or a reforming system, that mak[redacted]the price of love. [redacted]ve sinners. [redacted]ant and washe[redacted], and went forward and suffered a felon's opprobrious death for them. Jesus lays the foundation of a new order of things altogether in the sermon on the Mount, teaching that it is more blessed to give than to receive.

(*To be continued.*)

REMINISCENCES. CCXIX.

EXTRACTS from Note-book. Bombay 1849.

May 16. The Bombay Missionary Conference consists of twelve,—Hume, Allen, Wood, Mitchell, Mengert, Isenberg, Darby, Jerrom, Aitken, Fraser, Stevenson and myself. Then there is Dr. Wilson, who does not belong. The chaplains, bishop &c., I have no acquaintance with.

My mother's birth day, 65 years. How much of my mother there is in me. A troublesome volatility of mind, erratic, incontrollable, a flightiness, that must give the Spirit of God more to do to accomplish any end in my mind, I think, than in the mind of any other. I never go through with one idea without going half over the universe in a hundred different directions. It is like taking a serpent for a walking stick; a new miracle is needed every moment. I have inherited this from my mother; and we both have reason to adore the patience of our Lord, who has contrived to write his laws somewhat in the shifting sands, the rippling water of our hearts.—The use of the pen and habits of study have been a great advantage to me, aiding me to resist this dispersive tendency of my mind. Perhaps the Spirit of God will make the remainder of this to praise him in some way.—My mother, it is not to be denied, was naturally endowed by God with some singularly good qualities.—The best is,—a keen sense of responsibility. The idea of a duty would never let her rest. What contributed to the preservation of this was perhaps her ignorance of duty.—It she had had any proper notion of what she ought to do, her conscience would probably have refused to perform its office; but with the meagre view she had thereof, her sense of obligation was enabled to retain its edge.—I think that my sisters and myself have inherited much of this. I think that before my conversion I had a singularly keen sense of duty, though accompanied with utter blindness as to what constituted duty.—My mother possessed naturally also a very remarkable disposition to think of the wants of others, and alleviate them. There was nothing in it of genuine Christian love; for no person was so much irritated by ingratitude; there was no reference to God in it all,—but she was continually seeking to please others. If their own tastes differed from hers, she made no difference; but gave what pleased herself,—so that her kindnesses was often but little appreciated. She never could find enjoyment in anything, while she thought that others were wanting it.

May 17. To-day my father's birthday.—My father's influence upon me, was far less than my mother's I think. I cannot remember a time when my mother *seemed* to have affection for him; she seemed to be unwilling that he should have the affection and confidence of his children. She had great sensitiveness, continually imagining that she was slighted.—The natural consequence was that she was slighted. No language can tell the distress caused, by this temper of her's. Oh the unhappiness of that family for the last 15 years of our natural state. What combative and repulsive elements.—Glory to the cross by which we were made one.

May 20th. Saw last night a steamboat lying at the mouth of a river, with her head up stream. But there was no engine on her. The stream was narrow; she occupied one half of it, in the remaining space I saw a cart drawn by oxen, having a wooden machine with wooden pipes. A person explained to me that this was the engine for the steamer. I understood that the engine was not to be taken right aboard, but that the oxen were to transport it here and there a little while, and afterwards it would go aboard. The person with me said, These oxen never had so easy a load in their lives.

Can any thing be more useless and contemptible than a steamboat without an engine? Every thing has the advantage of it; for other craft have oars, sails &c., but the steamer is constructed in entire dependence on an engine. Otherwise she is a mere empty boat, proposing to do great things, excel all others, and that without any of the advantages of others. She is a mere obstruction. Such is the church of this day. She proposes to conquer the entire world, and to do it without any of the means that men rely upon, without armies, without riches, without renown, without carnal weapons. But she is without her engine. A few men with the apostolic spirit, strong in faith, perfectly embodying the gospel standard are requisite to propel this church. They would be to her what the engine is to the steamer. She cannot move till conscious of their mighty influences. The first manifestation of them will make her shake and heave.

Having shown me the church in her destitution and helplessness, God showed me the remedy. It was such a one as men never would have provided. A wooden steam engine, who ever heard of such a thing? But this is the only steam engine that God will ever choose. It is in this that his power gloriously appears. We have this treasure in earthly vessels. He uses things that are not to bring to nought things that are. To see such an engine, filled with God's mighty Spirit, and yet preserved and kept in a state of perfect efficiency, is to behold a wonderful display of power. No one will then think of praising the engine; they will see it to be contemptible wood, and they

will look somewhere else for the power that moves the boat.

God shows me that the engine is along side, the remedy is present, the men are found. Soon, in a few days, the engine will be on board, and the Spirit of God will come down, and the entire body will begin to move.

Preached this afternoon the 7th of a series of discourses on the sufferings of Christ, which have been advantageous to me if not to others. I wonder if there is any other minister, who on the average has preached for the last 3½ years to smaller audiences? This average would be under 20 I think. And often when I am preaching it seems to me that I have no other auditor than God. The rest are asleep or laughing or musing.—I don't know of any good ever being done by my preaching. This has been the particular point of my trial.

May 24. There is testimony from all quarters that the last 3 years have been years of extraordinary declension. There has been an unprecedented suspension of the Spirit in America. The churches of all evangelical denominations have been diminishing in number. This retrogression has been *pari passu* with the multiplication and perfection of means.—Leave out the Sandwich Islands, and there has been no progress in missions. And even in what God has done for those Islands, he has made it manifested that he has a controversy with his people. Why is it that God has gone to a remote, isolated spot in the midst of the ocean to convert these thousands? Why did he not take some city in the centre of a great population, where such a word of grace would inspire hope of great and permanent results in the establishment of Christ's kingdom? —Another impressive fact is this,—that there have been large secessions from popery in Catholic Europe; but the seceding bodies have not joined the Protestants. They stand by themselves, as far from God as ever. Who would have thought Protestantism so dead? Protestantism thought herself able to make conquests in Christendom, if only the restraints of Popery were removed. But here behold her impotence. America, a country more leavened by the gospel than any other, had not sufficient piety to hinder her from rushing into a mad and wicked war with a helpless neighbour for the purpose of extending and confirming slavery. The last account from Europe represent England, France and Turkey, Protestantism, Popery, and Mahommedanism as leaguing against Protestantism, Popery and the Greek Church. Then there is progress for Popery in the English Church. All Europe has been thrown open to Evangelic influence, but what is Evangelic influence doing? Infidelity was never more rampant or lordly. Infidelity condescends to speak patronizingly of Christianity.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—I had the privilege of hearing Bishop Mylne preach here on Sunday evening 15th inst at St. Mary's Church, on Matthew xxii. Ch. 11-14 v. v. In this instructive discourse the preacher mentioned the various interpretations given by commentators of the wedding garment. Some held it represented Baptism, others the righteousness of Christ, and others the Christian's personal righteousness. He believed, however, that none of these things alone answered to the figure used, and contended that it referred to Christ Himself with each of the others.

The most practical part of the Sermon was, where the Bishop enforced the necessity of those who had been baptized leading consistent Christian lives. "They were" he said, "saved at Baptism and were bound by this rite to lead a life corresponding with such an experience." Lest some should think that grace received at Baptism left a man free to live as he chose, the Bishop used Paul's reply in the early part of Romans vi. Ch. One reason he urged for this mistake was, the modern way of baptizing. "In the early Church," he asked "how was a person baptized"? He then replied, "he was led up to the Font and then *plunged* in it, *put beneath the water*, in order to symbolize death and burial. He then *ascended out of the water*, to represent his resurrection from death." "I have often noticed," continued the Bishop, "while baptizing children and also grown up people converted from heathenism, how the beauty and significance of this rite is obscured. We talk of 'passing through the waves' of this troublesome world; we refer to Noah being saved in the Ark; we speak of water being sanctified to the mystical washing away of sin, and then we *sprinkle or pour a few drops of water* on the person. Thus the beautiful imagery and significance of this rite as administered in the early days of the Church is lost.

I think this frank, outspoken testimony on the primitive mode of baptism, should be known and appreciated by others than those who were the Bishop's immediate hearers, and hence my request that it may be allowed a place in your columns.

I am,
Yours faithfully,
A. D.

Poona.
17-7-83.

N. B. The italics are my own but show the words emphasized by the Bishop.

A. D.

[This is one of the matters that we do not care to have discussed in our columns, and admit the above simply as a news item. Bishop Mylne has only referred to one class of figures used in Scripture in this connection. *Ed. B. G.*]

Sir,—I do not know how far we are justified in publishing stories in papers designed [redacted] paucity of suita[redacted]istian youthful re[redacted] would suggest that [redacted] of the London Tract Society might be translated by the local Tract Society. It would have a wide circulation amongst the Native Christians and other Marathi Hindus. In Armenia it is translated by the Missionaries and sold at an enormously large price, and the Missionaries realise such a large revenue from this source that they have very much extended their evangelistic operation. Very few Natives, even Christians, have yet attained the standard of moral refinement that Europeans have, and things sometimes appear in our vernacular publications that would never be seen in the English. I would also suggest that A. L. O. E's big story books might be translated into Marathi. My little children are great readers, and they prefer Marathi books to English, and it is hard to find suitable books for them. The Marathi books published by the Educational Department are not all free from moral imperfection. Only yesterday one of my children was reading that most popular book called the Bee (*Madhu makshiká*) and she happened to read a most dangerous story; a father falling in love with his own daughter! And yet that book is taught in our schools inspected by the Government! I was pleased to learn from the *Subodh Patrika* that the Americans are making an earnest effort to put good books into the hands of their children; I hope our Christian Editors will be as careful about what they give our children to read.

I have written this from no ill-will to any body, but for the protection of my own children who are fond of reading and I cannot find good reading for them in Marathi. I do not want them to neglect their vernacular as their father unfortunately did in his early age and for which he has still to pay dearly.

A Native Christian Father.

[We have omitted certain strictures in the above which we think our correspondent should rather address to those whose works he criticizes. *Ed. B. G.*]

Dear Sir,—I was surprised to see in your issue of Saturday last a long letter from my good friend, Mr. W. Jeddo, in defence of the Free Church Female Boarding School here. He takes the Editor of the *Dnyanodaya* to task for having alluded to that school in connection with the untimely death of one Mary Subraiya, or, as he calls her, Mary Samuel, and charges him (the said Editor) with thinking "that the formidable disease (consumption) lurks in some corner of the school, and (that) it manifests its power on all the girls that go there—this in other words means that the sanitary condition of the school is defective;" and he then goes on to show that the condition of that institution in this particular respect is all that could be desired. I have nothing to say to all this. Instead of entering into any discussion with Mr. Jeddo, I simply request him, through the medium of your journal, to be good enough attentively to read over again the *Dnyanodaya's* Marathi para in question, and see whether the Editor has therein said any thing like what he and those concerned suspect him to have written.

Yours respectfully
Shahoo Daji Kukde,
Editor, *Dnyanodaya*

NOTICES.

Parties having occasion to address the *Guardian* on matters of business are particularly requested to address the Manager and not the Editor.

Received for Salvation Army, from Mrs. B. Rs. 5; from K. C. 5.

Received for Gospel Hall, Picket Road, from Mrs. S. Rs. 3; through Miss T. 4½.

Baptist Church, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sundays—11 A. M. and 6 P. M.; Wednesdays—8 P.M.

Epitome of News.

Saturday, July 14.

—A new loan of 2½ crores is announced.

—A correspondent writes to an up-country paper:—"As locusts have again appeared in the Deccan and in other parts of India in numbers sufficient to do serious harm to the crops, could not some method of making use of them be tried? It is said that they can be made into very good curry; and as the method, now being introduced into the Bombay Presidency, of catching them whole-sale by means of canvas screens is likely to be successful, could not some one devise a method of curing them in some way, so as not only to allow of their being eaten by low-caste natives, but also by thousands of others who may in time be led to make frequent use of well-prepared potted locusts?"

Monday, July 16.

—*Times of India;* Kawa, White Nile, May 27: I send you a few particulars regarding the state of affairs in the Soudan since General Hicks Pasha's fight near Marabia. You have no doubt received long ere this an account of that action. It was a disastrous one for the

Mahdi, as his two vakils or lieutenants were killed, as were also six other chiefs and all dervishes. The vakil, Ameer Makushfi, who commanded on the occasion, had gone from Shag, a village on the west bank of the Nile, to Obeid, to ask the Mahdi's special blessing before he took his forces to attack "the Turks," as they call the Egyptians. The Mahdi assured him of the special protection of the Prophet—told him that he was to make a pilgrimage to the Island of Abbu (the Mahdi's birth-place and close to where the battle was afterwards fought on the 29th April), and afterwards he and his army would be invulnerable, the infidels' bullets would turn to water. The Mahdi also sent another of his chiefs, Shaik Arakee. They exhibited the most astounding pluck and determination at the fight, but, as I say, were all killed—together with between five and six hundred of their followers. Very many were wounded, and as they fled precipitately to the river, many were drowned in attempting to cross. On the opposite bank of the river at the time of the battle were 3,000 more men who had collected there by order of the Mahdi, and were about to cross to the assistance of Ameer Makushfi, when the news of his defeat and death was brought by the fugitives, upon which the 3,000 dispersed.

—The Port Trust propose adding to the Prince's Dock, another Dock on the South side, where the Musjid and Nicol Bunder stand, large enough to accommodate 19 vessels. There are to be three jetties, each 400 feet long. The level of the entrance sill and floor of the dock are proposed to be made two feet lower than the Prince's Dock. The rough estimate of cost of the whole works is Rs. 84,86,560, including interest at 4 per cent. during construction.

—*The Madras Mail*, noticing the death of Colonel Drever, C. S. I. says: It is in connection with the great famine in 1877, that Colonel Drever showed to such conspicuous advantage. At all times capable of great energy, and doing the work he had to do with thoroughness, he set about the great task before him with the utmost enthusiasm. * * * The technical name for the disease which killed Colonel Drever is jaundice. But he really died of a broken heart. It is an open secret that he never held up his head after the receipt of a G. O. appointing a Commission to investigate charges against his conduct and efficiency, and the administration of the Town Police since his return. This Commission was appointed at the persistent urging of an officer who ought for many reasons, to have had the good taste to refrain from making any comments on Col. Drever's efficiency. We believe that Government was really unwilling to go on with the matter after the submission in May of an explanation by Col. Drever. It is a pity that Mr. Grant Duff had not the moral courage and firmness to resist to the last the impulse to offer such an insult to a most deserving officer. He did, however, most unfortunately, give way to the influence of persistent insinuations against Colonel Drever's efficiency, and at last appointed a Commission. To his friends, it is known, that after the receipt of the G. O., Colonel Drever said that it was his death-blow. The charges against him were of the most trumpery kind, and were proved groundless, but Colonel Drever drooped more and more. At last he completely broke down, and on Thursday last, he took to his bed never again to rise from it. Col. Drever did not wear his heart upon his sleeve for daws to peck at, and only those who were intimate with him, knew how keenly he felt slight or injustice.

Tuesday, July 17.

—*Simla Argus*: On Sunday next, at 1 p. m., eleven natives will be received by baptism into the Native Baptist church at Boileaugunge, by the Rev. Goolzar Shah. Five more natives are enquirers, and perhaps one or two of these will be added to the number for baptism.

—There have been heavy floods in the Punjaub.

—The total cost of the Moscow coronation is said to be fifty-four million roubles, or twenty millions more than the preliminary estimates. This is about eight millions Stg.

—The *Daily News* says:—The Deceased Wife's Sister Bill having been defeated by the vote of the bishops, thus nullifying a clear majority of the temporal peers, arrangements are about to be made for holding meetings in various parts of the country to call for the removal of the bishops from the House of Lords.

—The *New York Times* states that Mr. Alderman Hadley has successfully accomplished his errand in connection with the American and British Continental Cable Company. The projects of this company include the laying of a cable from near Glasgow, via Belleisle, to Canada; and a second from Penzance, via Sable Island and Long Island, to New York. These are to be laid immediately at a cost of £650,000 each. Ultimately, it is added, the cables of this company are to extend around the world.

—The *Amrita Bazaar Patrika* says:—"The Europeans in India may be divided into honest despots and malignant despots. The latter believe that the people of India were made for their comfort. The former believe that the best way of making India happy is to keep her in iron chains."

—Butlin, Bangalore jockey, reported dead, is, it appears, still alive.

—There have been several landslips on the Bhore-Ghaut incline and at Budlapore below the Ghaut, the line sank 20 feet.

—*Indian Witness*: In a letter from Mooltan dated 2nd July is the following para.—"The military authorities here did a clever thing on Friday. The men that day received £2 extra a piece, their Egyptian money, and the Canteen was allowed to stay open till midday! Consequently, in the evening 26 men had to be sent to hospital suffering from heat apoplexy. As we drove by on Saturday evening there were rows of beds out in front of the hospital. I hope the men enjoyed the dust storm!" I wonder whether the Commander-in-Chief has been informed of this, officially or otherwise. I presume my correspondent refers to the Manchester Regiment. This act of folly and wickedness on the part of the Mooltan Military Authorities requires no comment, the consequences of it are commentary enough. Fifty-six men in hospital as the result of a drinking bout set on foot by officers and gentlemen! I thought that at this period of the nineteenth century it was anything but gentlemanly to encourage others to make beasts and fiends of themselves by throwing them in the way of strong drink, or rather providing for them.

—Same: The Rev. W. E. Robbins, of Poona, has published a book in the United States, entitled "A Hand-book of India and British Burmah." It is written with a view to spread information about India as a mission field, and is highly commended in some of our American exchanges.

Wednesday, July 18.

—*Times of India*: The Rev. P. Edwards has arrived in Bombay and taken charge of his duties as Chaplain of the Harbour Mission.

—A Mr. Mackay in America in said to have an income of £5000 *a day*.

—The letter of the Church of England bishops in India, "addressed in love and humility to all of every race and religion therein," has elicited another reply, the writer being the Rev. E. S. Summers, B.A., Acting Principal of the Serampore College, Bengal. Mr. Summers replies to the bishops from the Non-conformist point of view, and intimates that the terms upon which most of his fellow sectarians can consent to the invitation contained in the bishops' letter and join the Church of England communion are the following:—"Firstly. That you will give up the claim to any special virtue in what you call your 'divinely appointed order.' Secondly. That you will build your own churches, maintain them in repair at your own expenses, and support your own ministers, and in a word, will withdraw from all connection with the State, and from all use of other people's money not freely given to you. Thirdly. That you will dethrone your idol, the Church, from your hearts, and will put in its place the only true Lord Jesus Christ. Fourthly. That you will give up every ordinance appointed by man that clashes with the ordinances of God. If these difficulties could be settled, we should be happy to join your communion or admit you to ours; but if the un-Christly spirit of the past is still to rule your church, we must, as we love the Lord Jesus in sincerity, hold aloof from fellowship with those who walk 'so disorderly, and not after the tradition which they received of' the apostles."

—*Times of India*; Surat: It is reported that a tiger was carried away by the floods in the direction of Katargaum, near Surat, and has commenced killing goats and sheep. Mr. Henderson, police superintendent, has gone in quest of the brute. A Parsee named Dadabhoy Pandia, who is said to have saved several lives during the floods in Surat, has been presented with a watch and about a hundred rupees sent by some charitable gentlemen to Mr. Adurjee, the magistrate of Surat. It has also been stated that a Hindoo woman while perched on a tree at the village of Rander gave birth to a child and remained there until she was rescued by the village people. Both the mother and child are doing well.

—*N. Y. Evangelist*: The courts of one of the Western States have recently decided that swearing through a telephone, and a refusal to refrain from such language, was a sufficient ground for the removal of the instrument by the Company, and that no interference by way of injunction could be had to prevent such removal. One of the rules and regulations of the Company prohibits the use of "improper or vulgar language," and the court held that this was not only a very reasonable rule, but that it was broad enough to cover swearing.

—*Indian Churchman*: It appears that great offence has been given to the Shanars of Tinnevelly, by a non-Aryan and aboriginal origin being attributed to them in a book written by Bishop Caldwell. They themselves claim to "have been descended from the good old Pandyan kings of Madura," and consequently to be of Kshatriya origin. A pamphlet has been written in refutation of the Bishop, and, as we understand, petitions have been addressed to Mr. Gladstone, Mr. Tucker, Secretary of S. P. G., and the Archbishop of Canterbury, requesting that the book which has given so much offence to the Shanars may be with-drawn.

—The Old Testament Revision Company have carried the final review of their work as far as Exodus xxvii.

—*Civil and Military Gazette*; letter from the Bishop of Lahore in Persia: The last few days since Shiraz Mr. Bambridge has been with me, which has been a pleasant change. With him I spent yesterday investigating the grand ruins of Persepolis, the capital of Darius the Great, where Daniel may have preached and prayed and whence the edict may have been issued to worship the God of Daniel. I have several Armenian colporteurs with me, fellow travellers. One of them speaks English well; and one preaches earnestly in Persian. Milk, eggs, and bread as good at least as *chapatis*, are readily procurable thus far. Living on the floors in the caravansarais is mitigated by my bamboo cot, and by carpets often spread out over the floors. To get a house occasionally with chair and tab'e is really a luxury. At Shira, I had most comfortable quarters with a Dr. Odling.

This morning we gazed on the tomb of Darius the Great, cut into the living rock on the face of the cliff, with striking sculptures above and below, and cuneiform inscriptions. In Xerxes's palace at Persepolis are some pleasant sculptured faces of his queens. As he is thought to be the Ahasuerus of Holy Scripture, perhaps one of them may really represent Queen Esther! His palace is the best preserved of any of the remains there.

April 22.—Yesterday, or rather Friday, I examined with Baubridge the relics of the temples of Xerxes at Persepolis. It is scarcely credible that one is here brought face to face with a history with which the chosen people and prophets of God, Daniel in particular, were brought into such close though only passing, connection. The tomb of Darius one could not but look upon with thrilling interest yesterday. That, as well as the tomb of Cyrus the Great, which we hope to see to-morrow, appear to be identified by the inscriptions as well as historic testimony, most satisfactorily. The ladies' apartments have sculptures of ladies in the recesses of doorways, most of the buildings representing kings and their attendants or soldiers.

Abadeh, April 29th.—Almost every day I am privileged to spend hours in conversation with Soofis and Babees; the language comes to me more than I could have hoped, by God's goodness. The latter seem in an anxious inquiring state of mind: and the Sonship of our Lord seems to present to them scarce any difficulties.

Thursday, July 19.

—*Times of India*, on the new French Minister at London: M. Waddington, as the son of an English gentleman, was educated at an English public school, and had as a contemporary at Rugby our late Governor. Sir Richard Temple. M. Waddington completed his educatiou at Cambridge, where he distinguished himself in classics, and afterwards returned to France, of which country his father had become a naturalized citizen. M. Waddingtou is still probably remembered at Cambridge by some of the older resident members as a member of one of the winuing crews in the University Boat Race. He came to the front soon after the events of 1870 as a hearty supporter of the late M. Thiers, and has held several ministerial posts since that time M. Challemel-Lacour, the present Minister for Foreign Affairs, owed his appointment to the London embassy to M. Waddington. The new Ambassador shares Mr. Gladstone's love for the Greeks, and as a member of the Berlin Congress did them some very substantial service during the settlement by the Powers of the Eastern Question. It will be remembered that he represented France at the recent coronation at Moscow.

—Yesterday evening, at about six o'clock, information was given to the police by a Hindoo sweeper that his sister Pitee, *alias* Lukhmi, had been murdered. It appeared that the informant went to the house of his sister at Mody Bay, at the back of the European General Hospital, and on finding the door closed, he called to her to open it. Not receiving an answer, he forced the door open, and found his sister Lukhmi, and her husband, Bhagia Lukhia, lying on the ground some little distance from each other, with both their throats cut, Bhagia was still alive, but his wife was dead. The former on being questioned said that on returning home he found his wife had been murdered by somebody, and that he was in consequence induced to commit suicide by cutting his throat with a razor.

—The *Ancona*, with English Mails left Aden for Bombay, Tuesday, 12 p.m.

—The editors of Native papers are reading the Bible to find in it strictures on nominal Christians. *Rais and Reyyet* publishes the following under the head of Jeremiah on Johnny Calf:—1. Hear ye the word of the Lord, Oh house of Johnny Calf, and all the families of the house of John Bull. 2. Thus saith the Lord, What madness hath seized ye, that ye are gone far from me, and have walked after vanity, and are become vain? 3. Neither have ye said, Where is the Lord that brought us up out of Roman slavery, that saved us under Danish and Norwegian and Jute and Norman yoke, that led us through a land of bleak hills and rock-salt and iron mines, through a waste of waters, through seas that no man but the corsair passed through? 4. And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof; but when ye entered, ye defiled my land, and made mine heritage an abomination. 5. The prophets said not, Where is the Lord? and they that handle the law knew me not; the pastors also transgressed against me, and the prophets prophesied by Mammon, and walked after things that do not profit. * * * *

—Bombay Town Council: Letter from the Secretary of the Bombay Pinjrapole was read, requesting the Council to cancel the resolution come to by them on the 8th ultimo, to the effect that they "are of opinion that, from considerations of humanity, all worn-out municipal draught animals sould be destroyed," instead of being sent to the Pinjrapole. Mr. Dosabhoy Framjee observed that animals were well cared for at that institution, the managers being so good that they even paid a Bunnia to go and sleep every night in a certain room in order that the bugs might feed upon him. Mr. Dosabhoy proposed that draught animals unfit for work should be sent to the Pinjrapole and the resolution was carried by a majority of one vote.

Friday July 20.

—*Madras Mail*: Yesterday morning before mass at the Church of Our Lady of Lourdes, Perambore, a native female presented, as an offering to the church, a large and magnificently manufactured gold crown on a silver tray, for the image of the Virgin Mary, in lieu of the one which was stolen last years. The Rev. Father Baretto, the officiating priest, after blessing the crown, placed it on the head of the image and proceeded to celebrate the mass.

But if she could not keep the first one, what probability is that she will be able to keep this more tempting one?

—*Times of India*; Baroda, 19: After a short illness, the Gaekwar's daughter Putleebai, died to-day, aged one year. It was in consequence of her illness last March that the Gaekwar hastened back from his tour when the late Dr. Cody attended her.

—Mr. Pratap Ch. Moozumdar thinks the Northbrook Club "a respectable anachronism well-endowed, well-inaugurated, but without practical interest to any one."

—Deaths last week 474. By Cholera, 37.

—Fall of rain to date, Fort, 54 inches.

—If there were more forests there would be more birds; and if there were more birds there would be fewer locusts, says *Heston* in the *Bombay Gazette*.

—*Madras Mail*: A correspondent writes:—A conference in connection with the American Arcot Mission was held at Tindivanam, on Thursday, the 5th instant, and continued to the following Monday, the 9th, when it was represented by foreign and native ministers and pastors from the adjoining mission stations. The meeting was presided over by the Rev. J. W. Scudder, M. A., Secretary and Treasurer. The first two days were devoted to the examination of one Paul Bailey, a candidate for Holy Orders. He was examined in the Bible by the Rev. J. W. Scudder, in the Church formulas by the Rev. John Scudder, and Church History by the Rev. Wyckoff. On Monday evening the congregation at Orathoor, 20 miles from Tindivanam, for which Paul Bailey was to be ordained, was visited by the Missionaries, and an impressive sermon was delivered by J. W. Scudder.

Selections.

BLOOD FOR BLOOD.

It is difficult to class the shooting of Dukes, the Philadelphia lawyer, at Uniontown, Pa., on the night of Wednesday, June 13th, with ordinary murders; and on this very account it calls for special condemnation. Dukes had paid attentions to the daughter of a well known citizen, the Cashier of the State Treasury, and had promised to marry her. He seems to have tired of her, and when he was urged to do so, circulated reports that were injurious to her character. Her father begged him to retract these tales and insinuations if he refused to keep his engagement. Dukes invited Capt. Nutt to the hotel at a stated hour, and there shot him dead. The people of the town were shocked and indignant, but still more so when Dukes was acquitted by the jury. He was burned in effigy and warned to leave the place, and for a time was afraid to quit his room at the hotel. The members of the Legislature, to which he had been elected, resolved that he should be formally expelled if he took his seat. But in a few weeks the feeling of the community had so far moderated that he ventured out, though he always carried arms, and threatened to kill the first person who should attack him. The son of Capt. Nutt, a young man of twenty-one, had promised his mother that he would not assail Dukes; but when the latter laughed in his face on the street, he forgot everything but the wrong done his father and sister, and took the law into his own hands.

The young man was imprisoned at once, to await trial in the Autumn. The sympathy of the whole country is on his side. Large sums of money have been offered to insure his defence, and a petition has been circulated, gaining hundreds of signatures, asking the court to release him from jail on bail. These things show the intense feeling against the first murderer, and the sympathy for the young man. But there is another side to this bloody business, which demands consideration and ought to have weight with all good citizens and all Christians. It is true that the acquittal of Dukes was a great and grievous wrong; and it had precisely the effect that should have been foreseen from the outset, to weaken public confidence in the law and the administration of justice. It made men who meant to be good citizens feel that justice had been outraged in her own temple, and that people would be excused for taking the law into their own hands. And doubtless the young man now arraigned for murder had heard these sentiments uttered so often and so emphatically by good citizens that the barriers of conscience were weakened, and finally overthrown. There is a terrible lesson in this double crime to jurors and judges and all who are coucerned in the administration of justice. Severity is oftentimes mercy. To acquit the guilty is to invite lawlessness and crime and undermine the foundations of order. People cannot be too careful, on the other hand, how they advise appeals to individual retaliation and violence. When for any reason the administration of justice has failed, they should remember Him who has said "Vengeance is mine; I will repay, saith the Lord." For individuals to take revenge into their own hands, and inflict such injury as they see fit upon those against whom they have a grievance, is to rush backward out of civilization into a barbaric state of things. There is altogether too much of a spirit of violence abroad in the land for personal safety or the public good. And the only way to suppress it is for all good citizens to condemn any and every act of personal appeal to "the primitive instincts" of the savage, even though there be the color of an excuse. (*N. Y. Evangelist.*)

THE ASSYRIAN ANTIQUITES IN THE BRITISH MUSEUM.

Dr. Samuel Kinns, F. R. A. S., author of "Moses and Geology," delivered a lecture on Wednesday in last week, in the Assyrian galleries of the British Museum, on the valuable antiquities collected there. There was a very influential company present.

Dr. Kinns, in commencing, said his object was not only to convey views of life as it existed nearly three thousand years ago in the cities of Nineveh and Babylon, but to demonstrate the immense value of our national collection of Assyrian remains, which showed the manners and customs of this very ancient and extinct people. He described the vast dimensions of the destroyed cities, their magnificence, the character of their palaces and temples, the means of protecting their cities, and other features, including the huge winged bulls, and enlarged upon the symbolical teachings conveyed in these works of art. Some of the representations were intended to symbolize a Supreme Deity, and it could be seen that the Assyrians attributed to Him all the highest attributes, except mercy, which was quite unknown to the people, their stone representations showing that the utmost cruelty prevailed. Vultures were trained to accompany the warriors in their battles, to pluck out the eyes of the enemy, or to feast upon the conquered, and captives were represented as being flayed alive, impaled on sharp stakes, or suffering other unmentionable tortures. In one of the rural scenes the Assyrian King Sardanapalus, who quaffed the goblet in an arbour, was gratified by the sight of the head of his enemy, Te-umman, King of Elam, hanging upon one of the trees. The Royal game was the lion. Parks kept entirely for the king to enjoy the lion-hunt. Lions are finely represented in all stages of the sport, pierced with arrows, being slain with spears, attacking the led horse of the king or his eunuchs. Amongst other amusements, soldiers were pointed out in the corner of a slab enjoying some masquerade performances in the camp, showing the antiquity of such entertainments. The men in this case were dressed in lions' and bears' skins, and seemed to be greatly enjoying the fun. The lecturer showed a large copy of a slab found by Botta, which was now in the Louvre, representing men drinking bumpers and pledging one another in wine cups. He also gave a special description of the bronze plates now exhibited in the Museum, which Mr. Rassam found in Assyria, and which are covered with bas-reliefs illustrating the various campaigns of Shalmaneser against the Syrian Confederation, the chief members of whom were Ahab, King of Israel, Benhadad, King of Damascus, and Urkhilini, King of Hamath. The gates were twenty-two feet in height and eighteen feet in breadth, and were set up in the time of Elisha, at Imgur Bel, a suburban residence of the kings of the Middle Assyrian Empire.

Mr. Hormuzd Rassam proposed, and the Rev. Sholto D. C. Douglas seconded a hearty vote of thanks to Dr. Kinns for the instruction and gratification he had afforded the company. —(*Record*).

BISHOP WILBERFORCE.

By Rev. Theodore L. Cuyler.

A. K. H. Boyd, the Country Parson, once asked me "Did you ever hear Samuel Wilberforce pronounce his Episcopal benediction at the close of a service?" "No." "Well, it was a positive *institution*." Non only did that simple service carry with it, in the estimation of its utterer, a certain apostolic grace, but it was uttered with a magnetism that belonged to a great natural orator. The Wilberforce family has produced three generations of genius and eloquence. The founder of their fame, the great Emancipator, owed much of his persuasive power—in parliament and at the hustings—to his warm heart and intense nervous sensibilities. His favorite son Samuel was begotten in his own likeness, and even surpassed him as a master of assemblies. Probably he was the most eloquent man who ever sat upon the Episcopal bench in the House of Lords.

Samuel Wilberforce was an extraordinary compound of opposites. The son of a great evangelical leader, and deeply evangelical himself on the fundamental doctrines, he held most stoutly to the dogma of baptismal regeneration. An enthusiastic High Church man and Bishop of Oxford, he yet opposed Puseyism vehemently, and had a perfect abhorrence of Popery. When his brothers and his only daughter apostatized to Rome (which he denounced as a "Cloaca of vile corruptions"), it almost broke his heart. He had the chivalrous devotion of a Crusader for the church of his love and wore out his busy brilliant life in her service. "Hand and glove" with royalty and the aristocracy, petted and idolized at the tables of princes and prime ministers, he yet maintained a most fervent personal piety, and like Dean Stantey, seems never to have been spoiled by adulation. In the leading traits of his character, he bore a striking resemblance to Dr. Norman MacLeod; they both had the same virtues and the same infirmities, and were probaby the two most fascinating men in the British pulpit during the last half century.

If Wilberforce had followed the footsteps of his illustrious father into political life, he would have become premier of England. His magnetic eloquence, his mastery of men, his smooth address and consummate tact, with also a reputation for adroit *finesse*, gave him his soubriquet of "Soapy Sam," and led him to be regarded quite as much the great politician as the great prelate. Yet with all his adroitness, he was never Jesuitical; striving to harmonize opponents for the sake of Church Unity, he held to his own convictions with manly tenacity. One day when riding in a mail-coach, a passenger (ignorant of course of his personality,) enquired of him "Sir, can you tell me why they call the Bishop of Oxford, *Soapy Sam*?" "I suppose," replied the witty prelate, "it is because he is often in hot water, and always comes out *clean*." The most careful reader of his fascinating biography will be free to admit that while the Bishop was both adroit and ambitious, he always kept his hands and his robes free from the smirch of dishonor.

Such a "terrible toiler" could no where else be found in either secular or sacred pursuits. His intimate friend Gladstone has the reputation of intense industry; but Gladstone is a man of leisure in comparison with Wilberforce. He often delivered two or three discourses, conducted two or three confirmations and wrote fifty letters in a single day, besides giving audience to his vicars and rectors, and having still some spare moments for reading and private devotions. When travelling he carried his writing-case in the railway-cars, and threw off sermons and letters like snowflakes. It was this irrepressible activity, joined to his heart-griefs, that made him old and broken at three score. Under all his wit and colloquial brilliancy he carried a bleeding heart. His lovely wife—a daughter of the biographer of Henry Martyn—died after thirteen years of unbroken affection, and he mourned for her with the disconsolate passion of a lover. A constant pilgrim to her grave in Lavington Church-yard, he commanded that his own dust should slumber beside hers in that sequestered spot—although as a Dean of Westminster he was entitled to a tomb in the Great Abbey. All through his diary occur such touching entries as the following:

"Aug, 22nd, Isle of Wight. Stood on seashore for hours, watching the surf as I did when I was a boy, and thought I should meet Emily round every corner. My own, my lost one, my soul! Dearest one! I could have wept tears of blood. I could not help calling out aloud to her to come to me." In addition to this bitter bereavement, he lost a noble son Herbert, in his twenty-third year; and the perversions of his brothers and only daughter into the Church of Rome, were a bereavement as bitter as death. His own health broke down, from excessive toil and sorrow, two years before his untimely death—by a fall from his horse on Abinger Moor. During one of his severe attacks he supposed himself to be dying, and calling his son Reginald to his bedside, he said "Good bye, my dear boy; I am going home at last." In a few hours he rallied and plunged afresh into his work; but among all the death-bed utterances of famous persons, I know of few that are more sweet, manly, and thoroughly Christian than those simple words spoken by the great prelate to his beloved son.

Yet this man of secret sorrows was the most brilliant wit on the Episcopal bench, and he was welcomed and caressed, for his colloquial fascinations, at the tables of royalty and in the mansions of dukes and prime ministers. England is full of anecdotes of his ready repartee. At a dinner-table some one said to him "You cannot put the word *hearse* into Latin." "Oh, that is very easy," he replied; "it is *mors omnibus*." He was once staying at the country-seat of a nobleman with Lord Palmerston. When Sabbath morning came their host offered to send them both to the neighboring parish church in a carriage. Palmerston accepted, but Wilberforce, from a scruple of conscience, preferred to go on foot. A shower came on, and as Palmerston came up in his carriage, he leaned over and quoted the first two lines of Tate and Brady's version of the first Psalm:

"Blest is the man who ne'er consents
By ill advice to *walk*."

In an instant the Bishop, with a comical swing of his hand towards the carriage, repeated the two remaining lines of the same verse:

"Nor sits within the scorner's seat,
Where fools profanely talk."

The last volume of the Bishop's biography—edited by his son Reginald—has aroused a storm of excitement over Britain by its indiscreet publication of too many personalities from the Bishop's hasty private diary. I do not wonder that English society is terribly exercised over the revelations therein made of royal dinner-parties and of the confidential conversations of eminent statesmen and ecclesiastics. In these too free revelations the tricky D'Israeli fares badly, but Gladstone comes off with uniform credit for lofty straightforwardness and magnanimity. These pages even add new lustre to the fame of the greatest of living men. But the exposure of these private records is utterly indefensible, and they are enough to make the fastidious and punctilious Bishop's bones rattle in their Lavington tomb. The son has not quieted the storm at all by publicly asserting that if the public knew *all* that is in his father's diaries, they would applaud his forbearance in suppressing as much as he has! One thing must be acknowledged to the great Bishop's credit, and that is that the turning of his whole private life "inside out" has not essentially damaged the worth and beauty of a splendid and lovable character.

This last volume has been suppressed in England, but Messrs. E. P. Dutton & Co. have brought out an American edition—in one volume—which contains the whole biography abridged, as well as the *tabooed* passages. It is a most stimulating record of a wonderful career. Worthily is the honor of the Wilberforce name perpetuated by the Bishop's noble sons—*Basil*, the eloquent Canon of Southampton, and *Ernest*, the evangelical Bishop of Ripon. They both possess no small share of their father's oratorical power and of their illustrious grandfather's devout and beautiful spirituality. Within this century the English Church has no prouder name on her rolls than that of WILBERFORCE. (*N. Y. Evangelist.*)

IT IS THE LORD!

Love is the best learner and sees quickest. Love had drawn John to lean upon the bosom of Jesus and there had gained for him that intimate acquaintance which made future recognition instinctive. As soon as the miraculous blessing appeared his first upspringing thought was, It is the Lord!

So will it be with us if we love with the love of John. If we experience for ourselves or for our children some unusual bounty, increase of health, knowledge, reputation, influence or wealth—any marked success in a legitimate calling—even before we fully realize our enjoyment the recognition sanctifying all will overspread the heart, It is the Lord!

Nor must the blessing necessarily be either sudden or of overwhelming magnitude. We are as sure that the sun is the cause of the morning dawn as of the midday splendor; and the father of the family is as sincere when in the morning he returns thanks for protection and refreshing slumber during the night as when with stronger emotion he calls upon the assembled household to praise God for signal deliverance from threatened calamity.

In the freshness of the early morning the singing bird perched on the topmost limb of the tree turns his breast to the sun, and the music of his song gushes forth spontaneously.

The Christian sings, too, when with his face turned to Jesus, his heart grows warm with the rising beams of the Sun of Righteousness, he receives a blessing and says: "It is the Lord!"—(*Illustrated Christian Weekly.*)

ONLY NOW AND THEN.

Think it no excuse boys,
  Merging into men,
That you do a wrong act,
  Only now and then.
Better to be careful
  As you go along,
If you would be manly,
  Capable, and strong!
Many a wretched sot, boys,
  That one daily meets
Drinking from the beer-kegs,
  Living in the streets,
Or at best in quarters
  Worse than a pen,
Once was dressed in broadcloth,
  Drinking *now and then!*
When you have a habit
  That is wrong, you know,
Knock it off at once, lads,
  With a sudden blow.
Think it no excuse, boys,
  Merging into men,
That you do a wrong act
  Only now and then!

—*Youth's Temperance Banner.*

THE DIFFICULTIES OF THE BIBLE.

The deity of Christ is only one hemisphere of the truth concerning him. The Bible teaches another fact. He was a complete and veritable man. It affirms this as plainly as language can affirm anything. But surely there is nothing in the statement of this fact at all difficult to understand. It is as easy to comprehend the language when the Scriptures assert that Christ Jesus was a man as when we are told that Adam was. But if each half of the Bible teachings concerning the nature of Christ is so simple and so intelligible, where lies the mystery of this great doctrine of the incarnation? It lies entirely in our inability to see the harmony between the two classes of facts which the Bible presents. We cannot comprehend how Christ could be man and at the same time God. But upon this point the Bible does not attempt to teach us. It is perfectly silent in regard to the mode in which the divine and human co-existed in the one person of Christ. What it does say in regard to his twofold nature we can easily understand. What we cannot understand is that part of the subject which the Scriptures make no attempt to reveal. The difficulty of the doctrine, in other words, does not lie in what the Bible says, but entirely in what it does not say.

So is it with nearly all of what are called the difficulties of Scripture. The difficulty of comprehension does not attach to anything which the Bible teaches. It all inheres in that part of the subject on which the sacred writers say nothing. It is not the revelations of the Bible that are mysterious. In strict accuracy all the mystery lies in our inability to supply what the Bible has left unsaid. But is the Bible to be held responsible for the mysteries which are born simply of our ignorance? Are the starry heavens to be censured because our feeble vision cannot pierce their depths? Are the revelations of science to be denounced because underneath every one of its wonderful facts lies an ocean of mystery which no human plummet has ever yet fathomed? It is one of the illustrations of the superhuman wisdom by which the sacred writers were guided that they did not attempt to remove the mystery which to such minds as ours must of necessity accompany such facts as they had to reveal.—(*Advance.*)

EARLY GIFTS AND PRAYERS FOR JAPAN.

The American Board has recently received a legacy of $500 by the will of Mrs. Sarah B. Fisher, late of Westborough, Mass., who made this donation, as she expresses it in her will, "having a desire to do all I can for the cause of Christ."

This bequest calls to mind again a remarkable incident in missionary history. Mrs. Fisher was one of the original members of a circle formed fifty-five years ago, at Brookline, Mass., which had for its object the evangelization of Japan. More than forty years before the American Board sent its first laborer to Japan, while that empire was absolutely closed against foreigners, and when almost nothing was known concerning its condition or its people, this company of godly women met regularly to labor and pray for that distant land. They laid aside their gifts for a mission for more than a generation before it was begun. Many have wondered how it happened that such a deep interest in a country so entirely isolated from the civilized world should have been awakened in the minds of the members of that sewing-circle. It is said that a curiously wrought Japanese basket, on the table of the Christian merchant at whose house they met, was the occasion of their choosing this particular object for their gift and prayers. But how many have seen rare and beautiful articles brought from distant and pagan lands, and yet have not been moved to pray and toil for the people of those lands! These Christian hearts saw behind that basket the hands that made it, and though they knew so little about the dwellers in that mysterious island, they knew this much—that they needed the light of the gospel. What though the doors were closed and barred, and the Japanese put a price on the head of any one who should be suspected of harboring a Christian—these women believed that this people were yet to be evangelized. "Was not Japan one of those uttermost parts of the earth which were given to Christ for a possession?" And so they brought their gifts and offered their prayers for the Japan Mission, when as yet there was not one ray of light except from God's Word. It was the instinct of Christian love which guided them; the same holy impulse, wiser than the wisdom of men, which led to the breaking of the alabaster box at the Saviour's feet.

The association formed at Brookline, during the years of its existence, paid into the treasury of the American Board over $600 for Japan. Before the time had arrived when the money could be expended for the purpose for which it was given, it amounted, with the interest, to $4,104-23, which sum was set apart for the beginning of the mission. Were there not prayers as well as alms which came up for a memorial before God respecting this mission? There is something amazing about the opening of Japan and the progress of the empire within the past fifteen years. The political and social changes are not more marvelous than are those of a religious character. Not only are the doors open, but there is to-day no theme of more popular interest than Christianity. How can all this sudden transformation be accounted for? No Christian can doubt that the hand of God is in it. May we not believe that He who, while governing nations, yet has respect unto the cries of his people, did remember the faith and prayers of those who, in the days of its darkness, pleaded for Japan. Christ, when on earth among men, wrought miracles *when he saw their faith.* Was not the faith of these women who prayed and gave for Japan as wonderful as was that of the centurion, at which Christ marveled? And have we not all seen a miracle happening in the land for which they prayed? (*Missionary Herald*).

Miscellany.

—Basel G. Ev. Miss. Society's Report :- Udapy, S. W. India:

In some of the *churches* family-dissensions, partly owing to the state of transition from the heathenish law of nephew-inheritance to the Christian law of children-inheritance, have given much trouble. These and other reasons have now and then lowered the standard of Christian life. In some places, chiefly in Gudde, several families have relapsed into heathenism, after having for sometime shown themselves as worthless Christians. One of these had been a regular attendant at the services in Madambeil, but the perpetual quarrel in his family harassed him so much that he joined the heathen. But he found no peace and returned after a few months, showing by his tears of true repentance, that the Word of God, as he formerly heard it, was not without fruit.

On the other hand in each of the Outstations, Shirwa excepted, a number of heathens have joined us to become Christians, and although out of the 75 Catechumens present at the beginning of last year, only 11 persons (4 in Udapy, 6 in Shirwa, and 1 in Kattupadi) were baptized, there are now 167 Catechumens waiting for baptism, of whom some, indeed, are likely to be rejected as unworthy, but many will no doubt join the Church in the course of this year.

Kundapur:—

Preaching to the *heathen* is the chief, almost the exclusive work of this Station. *Mr. Gengnagel* was absent on preaching tours for 151 and the Catechist for 152 days, and when at home, they visited the houses of Basrur and Kundapur, and books and tracts to the value of Bs. 200 were sold. The Gospel was preached at the heathen festivals of Shankaranarayana, Gangoli, Saukar, Kundapur, Kollur, Basrur, Kamalashille, Uppinakuduru, Hemmadi, Manikola, Beindur, Kirmanjeshwara, Shringeri, Anegudde, Koteshwara, Bennekuduru, so that many thousands must have heard the Word of salvation, and there are not many villages in the district which have not been reached in this way, whilst the journey to Shringeri gave an opportunity to preach in many villages beyond the district, and for 9 days the Gospel was freely preached in that centre of Hinduism. Former Missionaries had found great resistance there, as the great Matha* is very powerful, but we this time were

* A Brahmin college and Sannyasi cloister.

under the protection of the agent of the Matha, who permitted us to preach without hindrance, and even the great Swami received with thanks the Bible we sent him. One glorious fruit of the wide-spread sowing of the seed showed itself where it was least expected.

The baptism of a priest of the caste of Shivali-Brahmins took place on the 3rd December 1882. His conversion is one of those ideal but extremely rare cases, in which a heathen goes on from year to year from one endeavour to another, seeking after salvation with full earnestness, but seeing himself disappointed in his expectations again and again, until at last he finds the Gospel, and without any delay opens his heart to it.

This man (whose new Christian name is Christananda) first tried to find salvation through the Bhagavatgita*, as this had been recommended to him by a friend as the best Shastra; but he remained unsatisfied. He then was advised to try the Shakti-service †, and underwent the most excessive austerities for 28 days, in order to become fit in the prescribed way for an apparition of the goddess, but he saw that he had been misled. At that time he met the Missionaries on a heathen festival and bought two tracts ("Good Words" and "On Demons") which he took home. On reading them he felt sure that they contained the truth and desired to know more about it. He therefore went to Basrur and asked *Mr. Gengnagel* to teach him the Christian Shastras, as he believed that they contained the truth. *Mr. Gengnagel* was happy to teach him the Bible and to pray with him, and it was wondrous to see how spiritual life sprang up in the new enquirer, and a few days afterwards he expressed his willingness to be baptized. But he was induced to return to his village, Keikeri, where he was made a prisoner for a time in his brother's house, and also in a house at a greater distance. But his resolution remained unshaken, and after some days he managed to escape and to reach the Mission-house again. He now was very pressing in his desire after baptism, and received it a few days afterwards on the 3rd December.—After baptism he returned to his village Keilkeri, where he lives in his brother's house, who himself is very much inclined to become a Christian; and Christananda hopes that there may be some more, willing to ask for baptism.

Mercara:—

The *Cooly-Mission* in the North part of Coorg was regularly carried on and 30 plantations were repeatedly visited. To extend this branch of the work to the plantations in the southern part of Coorg, *Mr. Veil* called on the gentlemen of about 60 plantations to start the work. He was kindly received in all places, and in many met with an appreciation of his endeavours, and help and encouragement by subscriptions and personal interest. There are altogether 80 plantations to be visited in these parts, and in course of time we hope to extend our work also to the few remaining plantations in the North and West of Coorg. We must, however, first procure a greater number of Catechists, and although it is always difficult to get Catchists for this hill-tract from the low country, we have good reason to hope to be able to get the necessary number of preachers.

Hubly:—

Knausenberger relates: Some time ago two men came to speak about religion, and it soon appeared that they had for years been convinced of the truth of the Gospel. One of them, a rich Hindu, said, "When I was a boy *Mr. Muller* preached in the Bazaar, when some mischievous boys, of whom I was one, came from behind and knocked his hat off. *Mr. Muller* patiently picked up his hat, blew off the dust, and prayed for us, that God might turn us from our wicked ways. We were ashamed and I never could forget the event. The other, an old Mahommaday, related that the Gospel had reached his heart when he heard it preached by Catechist *Christian Chinna*, and saw that amongst all the cavilling of the hearers he always remained patient, and continued to preach without becoming angry. Both the Missionary and the Catechist have gone to their rest years ago, but the impression they have produced on those hearts is still working.

* A theosophical poem, represented as spoken by Krishna.

† The energy of any Deity personified as his wife.

TELEGRAPHIC NEWS.

London, July 13th: Lord Granville, in the House of Lords last night, said it was inexpedient to make a statement as to whether reinforcements had been ordered to Madagascar, as there was little doubt, his lordship said, that France would make reparation for the outrages committed.—At a meeting of shipowners held here to-day, a resolution was adopted condemning the agreement with M. de Lesseps because of its one-sided character. The resolution states that the English position as regards the Canal remains unimproved, and that the representation of England at the Board is inadequate. The reduction of the tolls is also regarded as remote.—The *Standard* publishes a paragraph in this morning's issue stating that the Ameer of Afghanistan is to receive a subsidy of twelve lakhs from the Indian Government.—The London press warmly approve of the nomination of M. Waddington as the French Ambassador in London, and regard the appointment as a pledge of the conciliatory policy of the French Government.—News received from Shanghai states that whilst some French sailors there were engaged in celebrating their national fête on the 14th instant, they were attacked and stoned by a riotous mob of Chinese.—A meeting under the presidency of the Right Hon. Sir Arthur Hobhouse was held last night in favour of Mr. Ilbert's Criminal Procedure Bill.—The P. & O. Company have arranged that the next two homeward mails shall proceed direct to Plymouth.

14th: Mr. Gladstone, replying to a question in the House of Commons last night, said that the legal opinion of the Crown lawyers is that M. de Lesseps possesses the exclusive right to make a second Canal through the Isthmus of Suez.—Sir Stafford Northcote gave notice in the House last night that he would bring forward a motion to reject the agreement with M. de Lesseps when the £8,000,000 capital is moved.—Agitation against the agreement is spreading throughout the country.—The House of Commons last night passed through Committee the "Corrupt Practices Bill."

Cairo, 14th: The mortality from cholera is decreasing, but the disease has spread to Talkha, Belkas, and Ghobar.

London, 15th: Latest news from the Cape states that fighting has been renewed between Cetewayo and the chiefs Usibepu and Oham, and that the former has sustained another defeat.

Cairo, 15th: Five death from cholera have occurred at Ghizeh, a suburb of this city.

Paris, 15th: Riotous disturbances by the Anarchists have taken place at Roubaix, a town on the Belgian frontier. The riots have been suppressed by French troops.

Cairo, 16th: Cholera has broken out in several quarters of the city, and has especially attacked the portion inhabited by the Arabs.—The British troops have been ordered to prepare a camp at Helouan, and to proceed there immediately if necessary.

Paris, 16th: M. Challemel-Lacour, speaking in the Chamber of Deputies to-day, said that if the French representatives have committed an error at Tamatave, the Government will not hesitate to act with justice.

London, 17th: The report of the English directors of the Suez Canal Company is strongly in favour of the agreement with M. de Lesseps.

Cairo, 17th: Twelve deaths from cholera occurred here to-day.

London, 18th: The Judicial Committee of the Privy Council have rejected the appeal of Surendranath Bannerjee.—The latest accounts from Egypt state that the mortality from cholera at Cairo has now reached sixty-one.—A discussion took place in the House of Lords last night relating to the Suez Canal Agreement. Earl Granville justified the agreement as being the best obtainable in view of the position held by M. de Lesseps and the rights of the other share-holders. His Lordship said that her Majesty's Government has nevertheless not acknowledged the monopoly claimed by M. de Lesseps.—Mr. G. T. N. B. Annesley, Consul at Surinam, South America, has been appointed her Majesty's Cousul in Madagascar.—Mr. Willian Redmond, Home Rule candidate, has been elected member for Wexford (Borough) by a large majority.—M. Tissot, the French Ambassador in London, has resigned through ill-health. M. Waddington succeeds him.

PASSENGERS SAILED.

Per P and O Str. *Thames*, 17:

For London—Col R Vander Gucht, Mr and Mrs C H Spitta and child, Mr And Mrs Pratt and six children, Mr Frank Taylor, Capt. W H Cooker, Mr J P Barker, Mr and Mrs W W G Cornwall, Mrs Talbot, Mr and Mrs D Logan, Col G C Rowcroft, Mr D Morris, Mr H P Gordon, Lieut Col A Vivian, Mr A Ayley, Mr Johnstone, Mr E W Lancaster, Surg Major P Cullin, Mr A S Jameson, Mr W J Grigg, Mr Haddington, daughter and two sons, Major H G Waterfield, Mr F C Anderson, Mr W J Newton, Mr J H Twiggs, Surg Major T B P O'Brien, Mr Robinson, Surg A Hewett, Mr C R B Troup, Lieut Col C W Kenneth, Mr G J Sherman, Mrs Cross, two children and infant, Capt A H Champion, Mrs Edwards, Mr G P Sanderson, Mr Auld, Mr Lawson, Mr D Kirk, Mr R W Blair, Mr J Pollen, Lieut Col H A Shakespear, Surgeon E W Young, Mr J H Harnick, Mrs Noverre and infant, and Mr Wakefield.

For Brindisi—Mr C T Castle, Capt W Loch, Mr C A Elliott, Mr B G Geidt, Surg Major H S Smith, Mr and Mrs J W Johnson, and Mr P Dwyer.

For Aden—Mr Dreyfus.

Per Str. *Canton*, 20, for Marseilles:

Mr F Napolioni, Mr Coste, Mr Henrie, Mr Gazasse, Mr Dimitri, Mr Dumier, Mr Santon, Mr A Matroche, Mr Lingi, Mr Tomasi, Mr Dupon, Mr Conrad, Mr Nichel, Mr Childirie, Mr Ernest, Mr Marcelini, Mr Bernard, Mr Lizi, Mr W S Forman, Col B Cracroft, Mr R A Townsend, Mr and Mrs J A Tigar and child, and Mr C F Burnar.

PASSENGERS ARRIVED.

Per Str *Armenia*, 13, from Liverpool:

Mr N Tambaci, Mr F Winter, Mr R Kelley, Miss Tevet and Miss M Tevet.

Per Str *Manilla*, 15;

From Genoa—Dr F C Lawrenson.
From Naples—Capt Clowes, and Mr W Arnot.
From Suez—Mr C N Bannerjee, Mrs Bannerjee, and Miss Bannerjee.

Per P and O Str *Gwalior*, 16:

From London—Mr F S V Gee, Mr A G Ruston, Mr R Cook, Mr Kennedy, Mr Houston, and Mr Sheik Amberally.
From Brindisi—Mr C E Gael, Col F Allen, Mr G Kingcome, Mr C Kingcome, Col and Mrs Plowden, Mr R H Adams, Dr W H Wilson, Mr C H Bathurst, Mr A Terryman, and Col A McNaughten.
From Venice—Mr and Mrs Bayley, Mr and Mrs King, and Mr R C Rose.

"BOMBAY GUARDIAN."

Subscriptions received from 14th to 21st July 1883.

Mr. Vears, 8th May 1883, Rs. 6; W. E. Gordan, 1st July 1884, Rs. 8-4-6; *R Courtenay*, 31st January 1884, Rs. 3-14; Mrs. E. Webb, 1st May 1884, Rs. 7-10; H. R. Bragg, 8th July 1884, Rs. 10; Mr. Macdonald, 31st October 1883, Rs. 1-15-6; Miss E. T. Bernards, 15th April 1884, Rs. 7-10; Rev. J. Small, 12th April 1884, Rs. 7-10; Rev. Sorabjee Cursettjee, 31st March 1884, Rs. 7-10; Rev. H. J. Bruce, 1st May 1884, Rs. 7-10.

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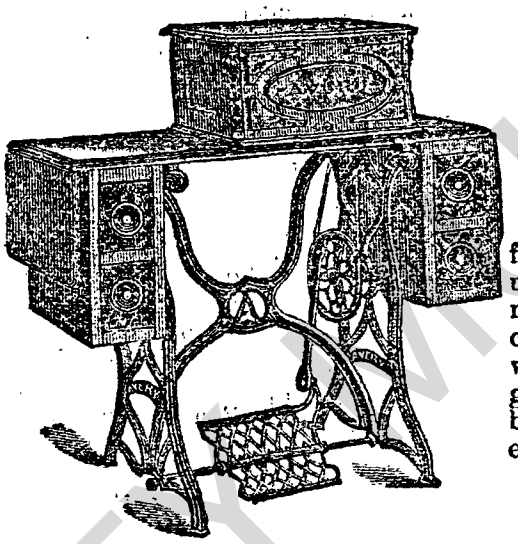

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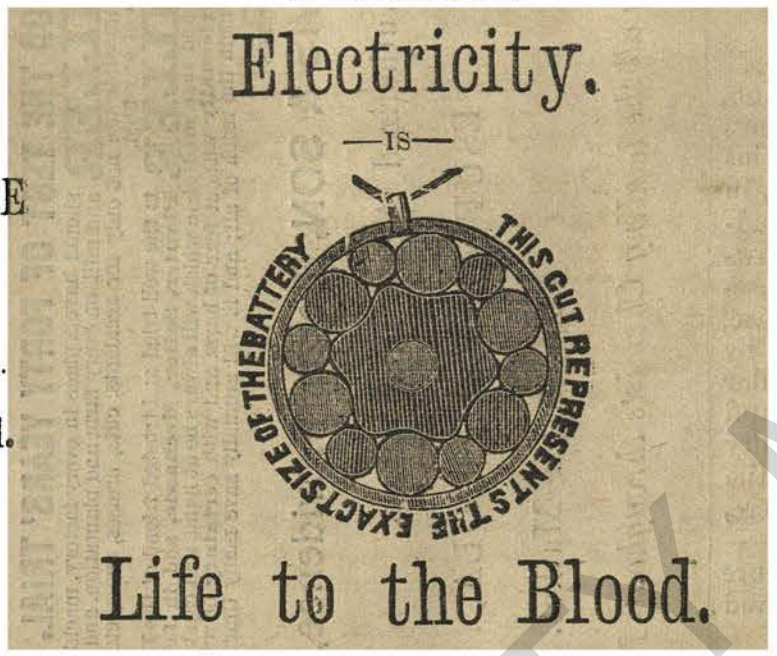

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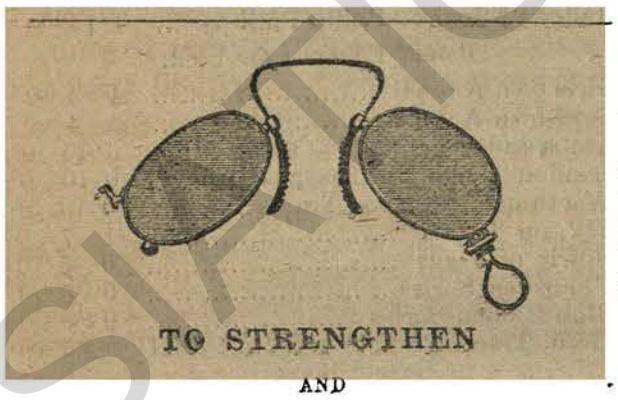

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